# SHAKER COLLECTION

Item 357

Letter from Seth [?Y. Wells] at New Lebanon, N.Y., to Eleazar Wright at Union Village, Ohio, Sept. 21, 1831

New Lebanon Sept 21st 1831.

Beloved Br. Eleazar,

Yours of Augt. 17. was recd. the 31st but the Ministry being [illegible] at Watervliet I have delayd. answering it till their return, since which the subject has been taken up, and being a matter of importance we found it necessary to bestow some labor upon it. Were mankind governed by the principles of truth, honesty & fairness in in all their dealings, we should stand in no need of the circuitous process of legal instruments to secure our just & equitable rights against the encroachments of wicked men — a fair record of our purchases & the object & design of them would then be all that would be necessary. But laws are made "for the lawless & disobedient" — and the laws of our country which are designed to protect the rights of the subject, are in the hands of natural men & wicked men; and our rights are often expos. to the decision of blind, partial & unjust Judges: therefore we are under the necessity of resorting to various legal means, and of executing many legal instruments to protect & secure our rights from invasion. But there is no need of any "sham work" in this business — Let the truth be known; for whatever means we are obliged to employ, truth requires that fairness should be, & appear prominent, in all our transactions. Therefore since the laws will not sanction the conveyance of real estate without certain legal instruments given under hand & seal, and witnessed, & acknowledg. and recorded according to certain prescribed forms, we are obliged to comply with these forms in order to secure those rights which in justice & equity are ours without them — And in complying with these legal forms, I think we can, without the least appearance of fraud or any sham work, make the truth & justice of our rights appear evident, not only to the judicial authority of our country, but even to the eyes & consciences of opposing lawyers, whether they are willing to acknowledge it or not. To effect this fairly, & with legal certainty, let the confidential agent or agents be duly appointed by the Ministry, and let the appointment be recorded in the Chh's Book of records, stating the real object & purpose for which the appointment was made — It would perhaps be most advisable on some accounts that the selection should be made of such members as have not signed the Chh. Covenant* — Suppose it should fall on Richd. McNemar senr. & Issachar Bates senr. or Archd. Meacham, or any other one or two trust-worthy members whom the Ministry may judge most suitable. Then (in case you have deeds in which P.P. J.W. & N.S. are the grantees) let the transfer deed of N.S. commence in the usual form by inserting the date, names of the parties &c. down to the word Witnesseth — Then, in the body of the deed, proceed to state the circumstances somewhat after this manner, that Whereas certain lands &c. as herein after described, have been lawfully purchased & paid for by the Chh. (or by the United Society called Shakers) &c. for such & such purposes, (expressing the purposes) and conveyed in trust (or, by deed of trust) to such & such persons (naming the grantees) as trustees, to be improved, used & appropriated to the sole use, benefit & behoof of the said Chh, or United Society of Believers &c. at U.V. &c. And whereas the said P.P. has since deceased, and the said J.W. has abandoned his trust &c. and whereas it is necessary that the fee of said lands &c. should be legally vested in trust to such members of the said Society as have been duly appointed for that purpose; so that the original intention of said Society in purchasing said lands &c. and establishing a foundation in U.V. as aforesaid, may still be maintained & carried into effect — And whereas R. McNemar &c. have been duly appointed by the constituted authority of said Chh & Society, to receive the fee of said lands &c. for the time being, of the said N.S. who is lawfully vested with the same — Therefore this Indenture Witnesseth &c. &c. &c. But in case this course is pursued with the deed of 1819, N.S. must ~~first~~ get that deed recorded before he can transfer it — and his deed to the chosen agent or agents must also be recorded, and also the final deed to the present trustees; which will of course require 3 separate records of the same premises in the same office — This will make labor & expense; but it will undoubtedly effect the object by securing the interest in a legal way — But perhaps we may propose a better way —

On examining the records of the Chh. I find the only deed executed by our trustees to yours, on record here, is the one bearing date Augt. 16. 1819. This deed was executed by Richd. Spier & S. Munson to P. Pease. N. Sharp & Lewis Vallentine, and includes 5 several deeds previously executed to David Meacham senr. by the following persons, viz. the 1st by Timothy Sewell, dated Jan. 1. 1806 — the 2d by R. McNemar, May 21. 1807 — the 3d by Solomon King, June 19. 1807 — the 4th by Abm. Larew, Dec. 5. 1806 — the 5th by Aaron Tullis, June 29. 1807 — These 5 deeds are now in our Office, & have all been duly acknowledged & recorded in W.C. Among these deeds I find one executed by Saml. Sering & ux. to P.P. J.W. & N.S. April 13. 1812 — This has not been acknowledged nor recorded — consequently it is of no force — Why it was sent

* Private bargaining between covt. members is not allowed, but a legal form of proceeding for express purposes, authorized by the leading authority of the Chh. cannot be considered a private bargain.

here I cannot tell – therefore Samuel can execute a new deed to your trustees if he will – Your other deeds (if you have any) not executed to our trustees, can be transferred as before directed.

But after examining your letter, perceiving your feelings & considering all the circumstances of the case, we have concluded to propose another plan, which will perhaps better accord with your feelings, and which we think will be perfectly safe, & answer every desirable purpose, and at the same time avoid the circuitous course proposed above, provided your Ministry, Elder & Trustees are all united in their feelings with it. As it appears by your letter that the deed from our trustees is not recorded, it may be returned to New Lebanon – The fee of the lands comprised in the original deeds to our trustees will then be & remain vested in the Chh here, till matters are fully adjusted there, as you propose – In the mean time our trustees can transmit a letter of attorney with full powers to your trustees to act & transact all matters that their duties may require, till matters of difficulty shall be so far removed & settled that a proper deed can be safely given – or – If it would better accord with the feelings of the leading authority at U.V. our trustees will give a durable lease; so that the right of soil may always remain in the primary Chh. This will place the temporal foundation of your village premises in the same connection with the primary Chh as the spiritual now stands – No apostate can then have even a presumptive claim upon any part of it – an equitable claim he never can have – Nor can any trustee then have any power to sell or alienate any part of it without authority from the Mother Chh. Perhaps it may be wisdom to make these propositions (in case they are approved) to all the Covenant members; or at least to those leading members who are known to be sound in the faith, & who feel the most interest in establishing the temporalities of the Chh on a solid foundation – This step however, must, for the present, be left to the wisdom & discretion of your Ministry, who will doubtless be able to judge of the propriety of such a step – But in case either of these propositions should be acceded to, it will be necessary that a written request, signed by all the Cov^t members, be addressed to the Chh here, expressive of their wishes & desires relative to these premises – It must be fully understood that these propositions are made in perfect freedom by the Chh here, with no other view than for the safe protection of the temporal interest of the Chh at U.V. and it is left entirely optional with the Society there – & their choice must be entirely free and unembarrassed – The deeds vested in the Chh here, need only include the Village premises – out-lands might still be held by the trustees there – These propositions are submitted for consideration – an answer will be expected.

In answer to your question, "Has this survivor any right by Covenant or otherwise to vest an independent claim in any person whatever &c" I say, neither he nor any other person has any right so to do; because no individual under the covenant dispensation of the gospel can have an independent claim in himself; and therefore cannot vest such a claim in another. The whole concern is altogether dependent on the operations of the gospel – The trusteeship of the Chh is an order established by the gospel for the regulation & superintendence of the temporalities of the body in its united capacity – And tho the trusteeship is subordinate to the spiritual gift in the Chh. yet it is an order which must exist & be supported, whether individuals intrusted with the charge of that office prove faithful or unfaithful – whether they live or die – Being established by the gospel, the order must remain, and this order must take cognizance of, & direct the temporal interests of the Chh. Therefore the fee of all the lands, strictly speaking, is vested in the trusteeship itself, and not in the individuals who may be intrusted, for the time being, with that office. Hence the decease or removal of a trustee cannot, in reality, effect the fee of the landed interest belonging to the Chh. But owing to the deficiency of our laws on this point, we are under the legal necessity of executing transfer deeds in order to retain the interest in the trusteeship, where it properly belongs, and thus we are enabled to maintain our rights against the encroachments of a wicked world – This course has the appearance of an absolute & independent right in the trustee to convey the property of the Chh. and but for the restrictions in the deed itself, it would in fact admit a legal right – Altho we are obliged to submit to this course for the preservation of the Chh interest; yet we cannot acknowledge an independent right in the trustee to act in this matter; because he is bound by the Covenant to proceed in order & in union, and must necessarily exclude himself from office [illegible]ing otherwise. In Massachusetts the policy of the government, in this respect, is more liberal. There the laws of the state allow every religious association, when properly organized with an established trusteeship, to retain the fee of real estate in the trusteeship, whether the trustees remain in office or not;

that no transfer deed from one trustee to another is required. I think Believers, in every state, are constitution-ally entitled to the same privilege; for we find a clause in the federal constitution which prohibits any state from passing any law "impairing the obligation of contracts."* Therefore I think a federal court must & would sanction the obligations of our Covenant, which is, to all intents & purposes, a lawful & binding contract between the parties. But the laws of N.Y. acknowledge no transfer of real estate except under hand & seal; and no legal descent except by natural heirship. Therefore our lawyers advise a regular transfer deed, expressive of the object & purpose of the conveyance, as the only safe plan for the Society.

*See U.S.C. art. 1 sec. 10.

Sept. 22: Having extended my letter thus far, I read it last evening to the Ministry, Elders & Trustees - It met their approbation fully - and they requested me to assure you that they felt no desire to obtain the investment of the premises in the Chh here; but felt free & willing to extend a helping hand for the security of the temporal foundation which has been laid at U.V. & they could not at present see a safer plan than was contained in these propositions; but they wished them to be considered as perfectly optional with the Chh there. They also desired me to convey to you their kind gospel love - To which Br Rufus smilingly added, "and tell Br Eleazer to make as free use of it as if it was his own." to which they all assented.

As to reprinting any of our publications, we should be willing the little work on War & Peace should be reprinted & extensively circulated; but we should wish to add 3 or 4 M.S. pages which were omitted in the Albany edition. Our Exposition was prepared & published in great haste on a particular occasion, and was of course too deficient to satisfy ourselves - But if you do not choose to print Elder David's M.S. as it is, and would send it here by some safe conveyance, we think we could incorporate the Exposition with it & improve the whole so as to make it useful, and you might print it and let us have some of the pamphlets - I think such valuable matter as that M.S. contains ought not to be lost - and we do not expect to get any more printing done here very soon, unless some urgent necessity should require it. As to the selection from the Manifesto, our engagements this summer past have been such that we have had no time to attend to the revision, and therefore concluded to omit it till next winter, and how it will be then I cannot tell - Respecting School Books, we know of no spelling Book which we prefer to Webster's new ~~spelling Book~~ one entitled The Elemontary Spelling Book, tho we have examined many with which this country is filled - The plan of Webster's is excellent - We have not introduced any of our publications into the school - tho we talk of Introducing War & Peace the last - & probably shall next winter. We use Murry's Introduction & English Reader, & think them the best calculated, as to variety of matter & style, for the instruction of youth in the art of reading of any we know of - besides the pieces are better selected & arranged, & of a more moral cast than those we find in the generality of school Books for reading - As to tales & romances, we do not allow them in our schools - a few moral fables are admitted. Picture books which convey ~~good~~, useful instruction are good - Such for instance as we have for teaching young children the alphabet, orthography &c. which are constructed upon a plan first devised for teaching the deaf & dumb to read - e.g. The picture of a dog is placed over the word Dog. the picture of a cup ~~[illegible]~~ over the word Cup. &c. By these means the child at once learns the letters by name & can spell the word even before he knows any other letter of the alphabet - and these letters are readily impressed on ~~[illegible]~~ his memory so that he can point them out any where by name - We find that very young children will learn so rapidly by these means as to astonish people who are unacquainted with the plan. But I must close for want of room - please to accept my kind love & use it freely, for it is true & genuine from the heart of Seth -

New Lebanon N.Y.
24th Feb 1831

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Eleazar Wright
Union Village, (near Lebanon) Warren Co.
Ohio.

Mag 18,
1841
A
Book
Relating
To the use
of Strong
Drink

PAPERS
OF
SHAKERS

May 18th 1841.

New Lebanon Tuesday morning 8 oclock

Introduction by Father William.

O ye holy Anointed of God upon earth! says Father William. I have come with a short Roll, from the Lord God of heaven and earth. Wherein, is contained his decisive and finishing word, respecting the use of Strong drink of any kind among his people.

Also, respecting the use of Swines flesh and the fat thereof and the use of tobacco.

Thus, saith the Lord God who overruleth all things, and hath in these last days condecended to notice his chosen few on earth with His own words, with His own Laws, and with His own orders. And they that receive them thankfully into willing and obedient hearts, and murmur not; but rejoice in their souls, that I have counted them worthy to deny them=selves, that they may draw near to me; shall never lack for my protection and blessing through time, when my Judgments are rolling through the land. And in eternity it shall be well with them.

But those who hang back mur=mur and complain because of my word, and judge the work of my

hand, and the word of my mouth, and the means by which I have sent it unto them; saith the God of Heaven, their carcafses shall surely fall and perish in the wilderness of doubts and unbelief. And their souls shall never enter the promised land, where my chosen few and faithful people dwell.

For the mouth of the Lord your God hath spoken it. And if ye believe there is a God in Heaven then believe ye this my word.

Declaration of the Almighty.

I am the Holy One!

And this my commandment do I send forth from my Holy Throne, which is, and forever shall be my Law and statute from this time henceforth throughout all generations for every one that is now under the age of sixty years.

And mark ye the day of this date saith the Lord God, that I send forth my Decree, by my ser=-vant William. Although the Roll which I have given him is short; yet it will weigh like mountains of lead in the hearts of many who are among my people.

O ye lovely Anointed; heavy as this may be, it is my will saith the Holy One. that with your approval and sanction, this, my decree remain unaltered.

For I have purposed from the begining of this late manifestation of mine, through your blessed Mother Ann and those with her, to their children on earth, that before my work the immediate work of my Almighty hand should close; I should finish my word to the people; To whom I did begin to speak in the Holy Laws, to the Zion of my likeness upon earth; and for which in its fulness I had not then prepared my people to receive.

But now my own time has come wherein they must receive, or wither and die as the consequences of a refusal or of a murmuring and grumbling spirit.

# Chapter II

## Concerning Strong and intoxicating Drink.

1. Thus saith the God of Heaven. From all intoxicating drinks I do command my people to refrain. Touch not, taste not, smell ye not after it. No class nor age under sixty years will the Lord your God excuse. But let pure and wholesome water, and that which is as simple be your constant drink.

2. No longer suffer anyone, saith the Lord God, that is under the age above mentioned let his or her place and calling be what it may, to use any kind of substitutes for stimulating the spirits in the line of spiritous liquors.

(And what ever is needed as medicine that has spirits in it, must be given by the Physicians. In so doing my blessing and protection shall be found in this respect.

3. Such of my people as may be called to travel upon the road, and do business among the wicked, in such parts of the country as where good water cannot be obtained may drink if they have a desire, one quart of cider, or in lieu of cider if they chuse one quart of beer. or four common

glasses in a day. And this they must never exceed; on pain of forfeit=ing my protection and blessing, saith the Lord. But they may come as much short of this as they may desire, and my blessing shall be increased upon them.

4. And if they should ever have occasion to use a little wine in consequence of not being able to get other drink, which is allowed by me, saith the Lord, they must set down the number of times they have drank it; and show their account to their Elders on their return.)

5. And those who travel journeys should take regularly and at proper times and seasons two meals in a day. This wisdom requires for the

health of their bodies; and of this they must always partake with prayerful hearts to me; saith the Lord, that their bodies and their souls may be protected with health and strength untill they again return to Zion.

6. All such as are over the age of sixty years from the day of this date, who have a desire and really think that it will make them more comfortable to use a little cider, must never on any occasion use over one quart in a day; and this must never be used only five days in a week, monday tuesday wednsday, thursday and friday. Let no strong drink of any kind be taken on saturday nor on the sabbath; save that

which may be necessary for the physicians to administer in case of sickness. For on these days I forbid that any of my people should use it, saith the Lord.

7. And when those who are now sixty years of age, are all gathered into eternity I will no longer suffer this to be used as common drink in the Zion of my likeness upon earth.

8. Remember, ye people of Zion that this is my perpetual statute; and a decree which my own mouth hath pronounced, saith the God of Heaven, and no excuse to depart therefrom shall in any way be given.

# Chapter IIII.

My Decree and Statute, Saith the Holy One, respecting the Use of Swines Flesh, and the Fat thereof among my People on Earth.

1. It is the decree of your God in Heaven, as He hath mentioned in His Laws, that His people shall in no way use swines flesh or the fat for food among themselves, more than one half of what they have formerly been accustomed to use. And they that will not come to this, from this time henceforth cannot inherit my blessing and protection.

2. For strict obedience to my

commands in all things I do require for they are right reasonable and just, and are given to bring about and effect that work, which I do intend shall be effected in my Zion. Or I will surely visit the inhabitants thereof with my judgments and sore displeasure, saith the Almighty Power of Heaven and Earth.

3. And unto all you who are called to oversee and provide in a temporal sense, for my peculiar people on the earth; see that ye do it according to my commands, and not pass them over lightly, for all such as do this, will surely with my judgments be passed over heavily and no hand save the

hand of their God can help them.

4. And again, I repeat to the inhabitants of my Zion, there is no time for souls to slumber and sleep in this day. And I give no time for souls to plead for indulgence to a carnal appetite neither in eating nor drinking.

5. But listen; give ear Ye people of Zion! and understand my word, saith the living God. Let none in Zion ever open their mouths to plead for their own way or their own appetites in respect to these things, for cursed shall he be in my sight who runneth in his own way and adhereth to his own plans crying out, I have no faith in this or that, These things never come from God They are the inventions of man and of woman.

6. I say unto you, All power in Heaven and earth is mine, and my Judgments shall begin at the threshold of my Zion in my chosen sanctuary, and they who disregard my word and plead for indulgence to their own propen=sities, shall be the awful subjects of them.

7. Again do I, your Lord and God, repeat my statute unto you. All ye who are under Sixty years of age, throughout my Zion on the earth learn yourselves to subsist mostly upon my vegetable kingdom and teach those who come after you to do the same. Eat no swines flesh oftener than once

in twenty four hours; nor flesh of any kind oftener than twice a day.

8. But to the Ancients of my Daughters children I have respect, saith the Lord your God. I only require them to be temperate in all things. And you that are young I do require that you should labor to make them comfortable so far as my commandment goes.

9. And unto all such as dwell among my people, whose duty it is to slaughter flesh, for food, I say unto you, take the life of every creature with the least possible pain. For better

would it be for you, never to taste of flesh than to exercise wanton cruelty in takeing the life of any creature; let them be never so small. Every such act of wanton cruelty upon that which has animal life has every soul yet to feel fourfould in the days of eternity, saith the Holy and Just One.

10. Bow down ye high and lofty ones that still stand in my Zion on the earth; and all ye that join hand in hand to administer weakness instead of streangth with blasphemy deceit and lies.

11. Watch ye your days as they

come in and as they go out, for darkness and judgments are in your skirts. And the blood of the In-fan-si re-ka-ren crieth unto me; and I will avenge it in justice and in Judgment upon the offender, saith the God of Heaven. And my days of forbearance shall be hastened.

12. For I am wearied with a deceitful heart and a lying tongue, and none shall appease my anger. But the righteous true and just shall save their own souls; and the rest will I destroy with sore destru=ction and misery.

13. O ye that have with, Be is te vac, lar ka lan, been

de fu lo-fi lac, and se cro vas. Their awful roarings for a long time hath reached my throne, saith the God of Heaven. And my Judgments shall go forth upon them. I will not slack my hand, neither will I pass them lightly over.

# Chapter IIIII

My Decree and Statute, saith the God of Heaven, respecting the Use of Tobacco, among my People, from this date henceforth for all who are under Forty years of age.

1. My commandment is, that all the inhabitants of Zion under forty years of age from this time

henceforth, cease from the practice and habit of using tobacco; and teach those that come after them to do the same. But if there be any individual cases that the physicians realy think a little tobacco to be used as a medicine would be profitable, it may be freely done.

2. All those between the ages of forty and sixty years, who feel as tho, they could not be comfortable without it, may use it in a very temporate manner. And those of this class who chuse to smoke and not chew, must never exceed four pipes full a day.

3. And let none say, The Lord hath not done this. For I am the Lord your God, who watch all your

outgoings and incomings even to the lifting of your shoe latches. And all your hours of pain and pleasure do I behold, and closely view every cross you take up to obey my word.

4. Have not your Parents taught you from the begining that I was a God of truth and justice, and would plainly mark the way wherein my people should walk and set the bounds that they might not pass over to their own hurt?

5. Yea, saith the Lord, this have I promised from the begin=ing, and this I will fulfil unto the end. And they that believe and keep my command=ments the same shall be accepted

by me; and share daily of my protection and blessing.

6. And to all such as are over the age of sixty years, my commandment is, that those who desire to use tobacco may use it freely, but in a temperate manner.

Those who desire to use it only in smoking; must not exceed six pipes full in a day. And those of this class, must not smoke over three pipes full and chew in conscientious moderation. And those who choose to chew and smoke not, must be temporate and conscientious.

7. Thus saith the Lord God, I have now given you my commandment respecting the three points herein mentioned that my

work might not close, and my com=
=mandment not be known respecting
these things.

8. The time has never come since
the second appearance of Christ
in your blessed Mother until now;
for these things to be fully made
known and for my decree and statute
to go forth respecting them.

9. But these I have now sent forth
saith the Lord, by the hand of my
servant William to establish in
union with my Anointed on earth
for a perpetual statute, and law
for the inhabitants of my Zion
from this time, henceforth even forever
Unless repealed by the same power of
my Almighty hand, Saith
God.

End of the Roll.

# Chapter IV.

## Father Williams Address.

1. Oye holy Anointed of God, says Father William. This short but weighty Roll did I receive from the hand of God my Heaven-ly Father. Saying take this Roll my son William and go to the earth; and take unto thyself an instrument and cause this my word, my decree and command to be correctly written. That my holy Anointed may behold and view it, and by their wisdom cause it to be established throughout my Zion for a perpetual statute and

a decree that altereth not; but by the same Almighty hand which gave it.

2. And let this be recorded among their most sacred laws and statutes which I have given them. And there sacredly kept from generation to generation, as a memmorial of my Divine Wisdom in establishing this my commandment among my people.

3. Tell my holy Anointed that it is my will with their union and approbation that this be read (twice) in each year untill the year 1848. And then as often as it may be found necessary That all who flock to Zion may understand this, which my mouth hath decreed.

4. Beloved Ministry and Elders, says Father William God your Heavenly Father does now call for a band of volunteers. Free volunteers such as will lay hold of the gospel plow with both hands; and enter the field of labor without complaining or grumbling.

5 Such as are willing, and thankful to bid an everlasting farewell and final adieu according to the letter and spirit of what is herein contained. Such as will do this without saying, Our first Parents allowed the use of these things and I dont see why we must be deprived of them now, any more than they were.

6. Truly we did allow of them, says Father William, for God did allow of them, and has allowed of them untill the present day. But did we not tell you dear children when we were upon earth, that Gods work would increase in order and beau=ty from one degree to another, untill Zion should travel to the heighth of her glory upon earth? This many of you now liveing can remember, says Father.

7. God does his work in His own proper times and seasons; and I most solemnly warn every soul, says Father to be=ware, how they murmur and complain because His commandment has not been given before; or

because He hath now seen fit to establish it unalterably.

8. But remember, the soul that is wise will always be ready to receive and obey wherever God shall see fit to give His command=ment and establish His law.

9. And to every free hearted and voluntary soul that is under sixty years of age who can come forward with a pleasant counte=nance and a cheerful heart and sign this covenant of an everlas=ting farewell according to the statement in the foregoing pages; I have the Love of God and of their blessed Mother Ann for them.

10. And when they shall sign their names freely and voluntarily

to keep sacredly all that is con=
=tained in the foregoing pages;
I will place this love upon their
heads. Says Father William
never more to depart while they
remain true to their pledge.

11. And now, into your hands
O beloved Ministry do I sub=
=mit This short but weighty
Roll, with my everlasting love
and blessing.

12. Father says that every
one who signs this book, must
do it of their own free will and
choice. And let none ever be
heard to say that they did it
because the rest did, for that
will be mockery in the sight
of God.

13. But beloved, says Father, if there are any of our children that feel at heart as tho. they could not come to what your Heavenly Father does here require, I say mark that souls prosperity from this time henceforth, and ye will be able to see clearly who are they that come up to the help of the Lord in spirit and in truth.

And who are they that report unfavorably to his cause and administer weakness to their fellow travellers; for the one shall flourish and grow and the other shall dwindle and die.

14. No age nor class in the Zion of God are prohibited from signing this Book if they

realy at heart do account it a privilege. But the everlasting renunciation respecting strong drink, falls upon that class who are under sixty years of age at the day of this date. Never more to take it up, nor to seek after substitutes.

15. If there are any that cannot quench their thirst with pure and wholesome water, milk and water, or sweetened water, their appetites are depraved and their thirst is that which God and their heavenly Parents can never again from this time henceforth Own, Says Father William

16. Your heavenly Parents beloved Ministry bow low in thanks, to God, their Heavenly

Father that He in His own wisdom does now see fit wholly to release the inhabitants of His Zion from under that yoke of bondage and servitude under which they have for so many years been groaning.

17. Let all remember, says Father that God requires His people to understand that the toleration herein given respecting cider or strong drink, only includes that number that are now from the date of this Book over sixty years of age. And just so, respecting the other restriction. There is no allowance made for any only those that are now of the age specified in the foregoing pages. This

toleration will not be granted to others, after they arive at the age of either forty or sixty years.

18. I wish, says Father William, all to understand that this permission which God has given respecting the use of swines flesh, with the fat thereof, and the fat of other fed beasts is only a permission, until His Allmi=ghty power through the order of His holy Anointed upon earth shall see fit to establish a further restriction.

19. And his blessing and health of your bodies and protection to your souls, will be in proportion to your exact obedience, says Father

William. And I call upon all of my dear children to prepare yourselves in readiness to receive (whenever the holy Anointed on earth shall in their wisdom, see fit to hand it forth) the word and will of your Heavenly Father respecting the use of animal food in the Zion of His likeness upon earth.

20. There may always be as many swine kept, as are necessary for the purpose of prudently saveing the slops from your kitchens. And if you do not want their meat, it can be sold to the children of this world.

21. Let all Zions children understand, says Father, that it is the will of God and His command, unto all who are now under the age of sixty that they should measurably cease from buying such things for their own consumption. which may as well be raised upon their own plantations Such as Tea and Coffee; but let all who have a desire to use drinks of this kind with their victuals, and who are under the age above spe=cified, habituate themselves to use such things as they can raise upon their own soil.

22. This will be much more agreeable to the order

of their protection and blessing in all things. Those who are now over the above mentioned age may make a moderate use of bought tea and coffee, if they should have a strong desire so to do.

23. Beloved Ministry and Elders, says Father William, we now submit all these things for you to try upon the Alter of wisdom that God hath given you before you read it in the ears of the people. For wisdom is yours to excercise in the fear of God.

Amariah Clark,

Elezar Slate.
Timothy Terry.
Joshua Allen.
Noatham Allen.
Abner Allen.
Earl Jefferson
Joseph Fairbank
Richard A Willcox
Thomas Stebbins.
Nathan Damon
Robert Lackey.
John Wheeller.
Aaron Allen.
Martin Wood.
Stephen Whiting
John Jaffney
Franklin Hardwell
Henry Brooks.

Mitta Munsell.
Anna Granger.
Azubah Clark.
Achsah Ely.
Hannah Munsell.
Ruth Farrington.
Polly Slate.
Roxelany Eaton.
Elizabeth Farrington.
Chloe Hale.
Esther Markham.
Anna Jefferson.
Mary S Russell.
Olive Damon.
Persis Stebbins.
Mary C Wright.
Betsey Wilcox.
Roxana Wheaton.
Sophia Newcomb
Amanda Vancikle

Thomas Parker.

December 4th. 1846. the above names was written.

Rhoda Foskit.
Margaret Brooks.
Eunice, Day,
Annett H Gould
December. 4th. 1846 the above
names, was written.

A few lines reminding those under sixty years of age, of the covenant which they have signed of an everlasting to drinking distilled spirits of any kind.

1 All drinking of drams I have laid by
Nor will I take it up again
But that base appetite deny
Untill full victory I obtain
For God requires (we know full well)
A total abstinence from all
Who would with Mothers children dwell
Secure within Mount Zions walls.

2 To sign this covenant I chose
I know it came from heaven above
Nor may I break it lest I lose
That precious gift of Mothers love
Which Father William said he'd place
On those who would with free consent

Come forward with a pleasant face
And sign this holy covenant.

3 Now to this gift letsy be resigned
And bid farewell with one accord
To drinking spirits of any kind
And we shall have a rich reward
We shall be crowned with holy love
Far brighter than a golden wedge
Nor will it ever be removed,
While we remain true to our pledge.